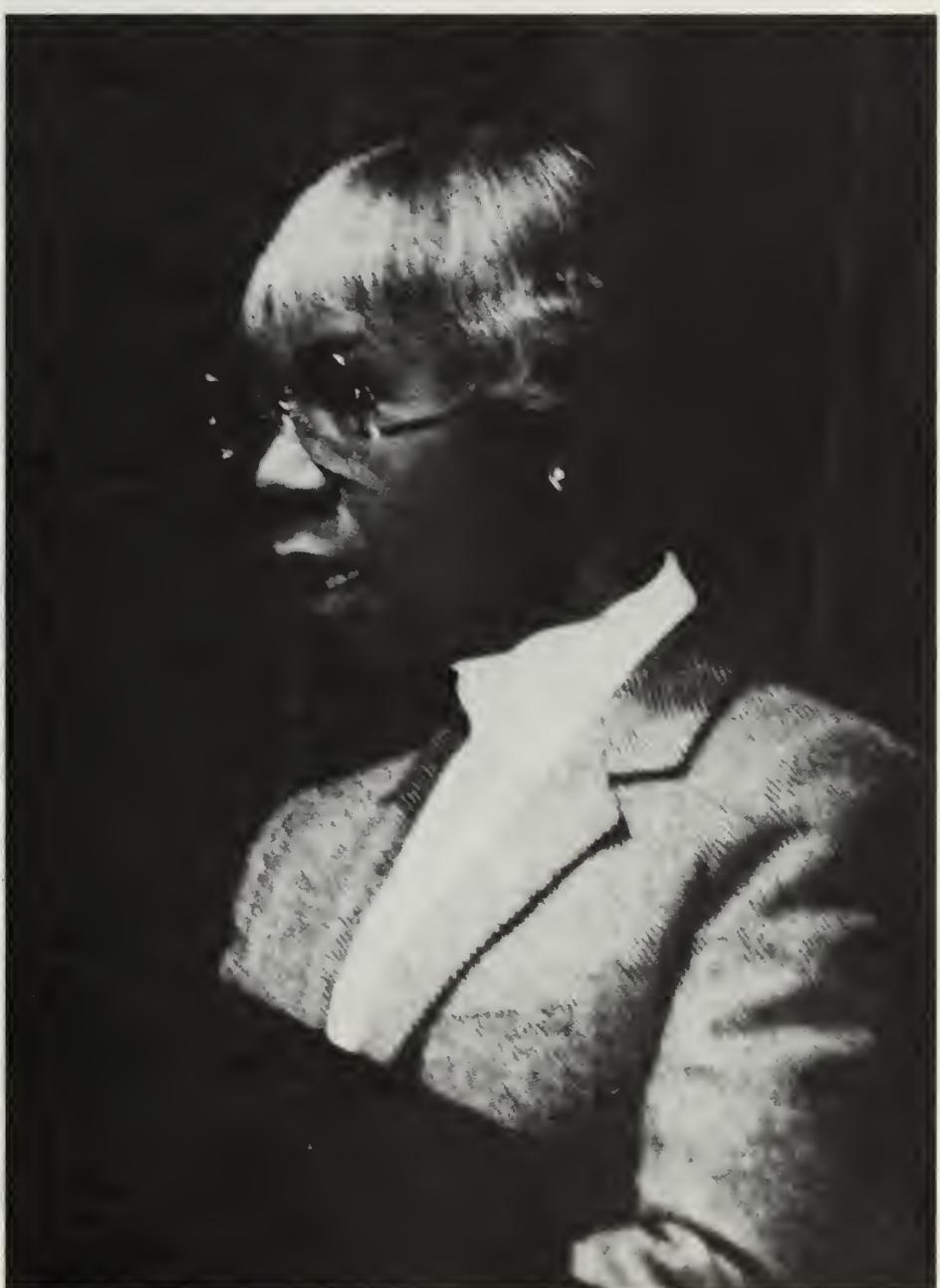


MARCH 1986

ONYX

THE BLACK STUDENT VIEW AT NU



IN THIS ISSUE

- Shirley Chisolm Speaks At N.U.
- Lisa Lisa & Full Force
- Sports
- News
- Art
- Politics
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- & Much More!

MESSAGE FROM THE EDITOR'S DECK...

They say that a picture is worth a thousand words. Since I have neither the time or space, I'll let the picture tell the story...

IF THIS BOAT SINKS...

...YOU SINK!

Don't let the Onyx go down!
Get Involved.

MICHAEL T. GOTCH
Editor In Chief



Tutankhamun's gold mask as it was found

ONYX

THE BLACK STUDENT VIEW AT N.U.

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SHIRLEY CHISOLM SPEAKS AT N.U.

Garfield Wellington

As part of the Presidential Lecture Series, Northeastern invited Shirley Chisolm, ex-Congresswoman, to discuss the current problems concerning the lack of black faculty members. Representative Chisolm attended Columbia University, earning her degree in education. She was the first black woman elected to the House of Representatives, which gave her instant media attention. Her outstanding congressional work in the 12th District in Brooklyn, N.Y. helped her obtain re-election to her seat an unprecedented seven times. She was also the first black woman to seek the Democratic Party's nomination for President.

In Shirley Chisolm's speech in Alumni Hall, she addressed the issue of the lack of black faculty members in predominantly white educational institutions. She placed most of the blame in the hands of the educational leaders of the universities, who refuse to make the necessary changes to alleviate this problem. She acknowledged that the problem was deep rooted, and as a result, students continue to suffer. Mrs. Chisolm also related to the audience her personal experiences with various institutions having small black faculties. She said the institution has a tendency to place all the issues they interpret as black towards one

or a few administrators, which puts a strain on their time and hinders them from attaining tenure.

The former congresswoman was a guest at Northeastern for a week in which she visited classes and met with students and faculty. During one of her visits to a political science class, Mrs. Chisolm said that the white, male-controlled media tried to ignore her and discount her as a serious presidential candidate in 1972. She said she fully expected this because of the characteristics that she encompassed. Being black and a woman, the issues directed to her were those eliciting a black or female perception or response, instead of how the issue affected all blacks or society as a whole. She also surmised that in order to successfully know how to use and manipulate the media.

In an interview taken by Leslie Williams of WRBB, ex-Congresswoman Chisolm admonished blacks to participate in the political system because each time a black does this, it elevates all blacks and creates an atmosphere of productiveness. Her advice to blacks interested in politics was to complete their education, read and develop knowledge of issues and make sure their confidence level is high because people will discourage them from taking the initiative.

On Mrs. Chisolm's final day at Northeastern University she met with a few minority students in the African-American Institute. She advised these students to overlook the pettiness and different egos and use their creative egos to take care of business. She said she saw this problem all over the country and that these conflicts are an important reason why black's progress has been limited.

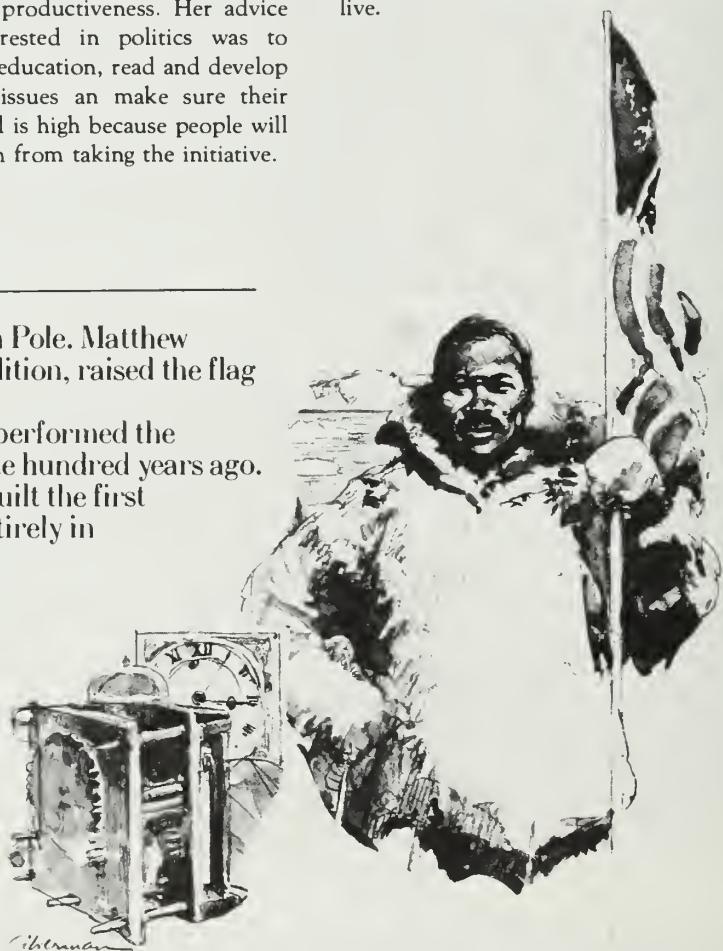
In conclusion, Mrs. Chisolm's visit brought a great deal of issues to light. She is obviously articulate and well-versed for an individual who is not only a fierce fighter for human rights but is also an understanding and compassionate leader.

Mrs. Chisolm gave us many answers, but she also provided us with some very soul-searching questions. The whole university benefitted from her visit to Northeastern. Hopefully, her words of encouragement will not fall on deaf ears. With hope, we can take the torch of truth and justice to make Northeastern and the world a better place to live.

A black man was the first to reach the North Pole. Matthew Henson, a member of Commander Peary's expedition, raised the flag there in 1909.

Dr. Daniel Hale Williams, a black surgeon, performed the world's first successful heart operation almost one hundred years ago.

In 1761, Benjamin Banneker designed and built the first striking clock. It was also the first clock made entirely in America.



TRAGEDY IN AMERICA?

The nation mourned recently the seven lives lost in the tragic space shuttle explosion of Challenger on January 28, 1986. These seven astronauts have been recognized as heroes, as well they should be for giving their lives in the course of duty. But tragedy brings to light the reality of life and death. Each one of our lives hangs on a very sensitive string, which we sometimes seem to forget and take for granted. After 24 space shuttle flights and numerous other space missions, who would have believed anything that disastrous could happen?

The nation mourned the death of the seven people who had become dear to our hearts through the magic of media. Although the death of these Americans was an injustice, what about the injustices which this nation stands idly by and observes without a concern? What about the millions of dollars invested in an apartheid system in South Africa which keeps black men, women and

children in constant subjection to the white minority? What about the alarming increases in black single parent families? What about the thousands of poverty-stricken persons starving in the United States every day? How about the disproportionate amount of unemployed black youth relative to their white counterparts?

These issues can and should be dealt with by the political leaders of this country. Greg Jarvis was a Northeastern alumnus, which is something the University should be proud of. But this same university, which was such an integral part of a great American's life, has over thirteen millions dollars invested in South Africa. Aren't these two contradictions? How could one institution be involved in something so good, as in the case of Greg Jarvis, and on the other hand be involved in something so wrong as South Africa? It is time for this academic

community to dig deep inside itself, find its morals and deal with its conscience. The universities and colleges across the nation have always been the first to recognize the wrongs regarding political issues. Maybe it's time we led the way once again.

To have the impression that any of our hard-earned tuition payments are heading towards South Africa makes one furious. It is time for the leaders of our nation and academic institutions to take the responsibility for changing the course of white America. Yes, there was a tragedy January 28 in the skies over Cape Canaveral. But there is a continuing tragedy in black America and in South Africa that needs to be dealt with immediately or the resulting consequences may be catastrophic.

In Memory Of Ronald McNair

"Every now and then I think about my own death, and I think about my own funeral..." (M.L.K.)

"You are our hero who reached for the stars".

The moment I heard, tears rolled slowly down my cheeks as our greatest achievers were launched into space. With a sudden burst of fire floating sourly through the air, I realized these seven achievers would no longer be here. Ronald E. McNair, the second black astronaut in space, was one of the seven killed. His life and desires were an inspiration to me, and the death of my courageous hero leaves me empty and weak. He lived his dream and died his dream, but what a tragic loss. I think about death and I know it awaits me, too.

Ronald McNair was the answer to many blacks in America. He and Guion Bluford, the first black astronaut into space opened a passageway for blacks to follow through. As a research scientist, McNair became a space-age role model for black children, following in the paths of George Washington Carver

and Charles Drew. They, too, remind us that blacks not only have the ability to entertain and play sports, but can succeed in the world of science.

In 1984, McNair visited Boston shortly after his first mission aboard the Challenger, urging the Massachusetts Legislature to raise teacher's salaries and help develop young minds. He once said, "Black minds and talent have the same ability to control a spacecraft or scalpel with the same finesse and dexterity with which they control a basketball." His brief existence is already an achievement for the young black Americans and his dream has been an inspiration for me to succeed in life.

"A man who won't die for something is not fit to live", was once said by Martin Luther King. McNair fulfilled his dream because he did not die in vain; he died for a purpose, exploring the universe through space. "The true courage of space flight is not sitting aboard 6 million pounds of fire and thunder as one rockets away from this planet. True courage comes from enduring...persevering, the preparation and

Gi Gi D. Willis

belief in oneself".

Inside I am frightened, because I do not know where my life ends. I know that I must be strong, and I must always believe in myself. I'm sure if Ronald McNair were still alive he would tell me, "move ahead and don't look back because the best is yet to come". As Martin Luther King said, "I have a dream..." Ronald McNair had a dream, too.

I still cannot get the tragic loss of these innocent victims out of my mind; they will always be remembered. Their deaths touched countless millions around the entire world. One day, I too must leave and it frightens me, but hopefully I will be able to reach for those same stars.

South African Crisis Continues To Escalate

Wayne Bryant

Violence in South Africa continues to escalate due to the apartheid system that is in effect.

There are an increasing number of uprisings in South African townships. South African blacks are not only revolting against whites, Indians and Asians, but also other blacks. The reason for these attacks is the Tri-Racial Parliament.

The Tri-Racial Parliament is a system of government that has as its members coloreds, Indians and whites. The majority of the people's demand are One Country, One Parliament. Thus the colored who are members are being attacked because they are considered to be collaborators.

In retaliation for the uprisings, the South African Armed Forces frequently engage in massive sweep operations in selected militant townships. The government justifies these raids as attempt to restore "law and order".

Anti-Apartheid Organizations

At the head of the fight against apartheid are the United Democratic Front (UDF), and

Azapo and Gatsha Buthelezi's Inkatha movement. Unfortunately, there are conflicts between these two groups. Leaders from both groups have been attacked, causing to blame to fall on one another. Blacks inside South Africa accuse the government of exploiting UDF-Azapo differences, thus generating more conflict.

The Truth About Angola

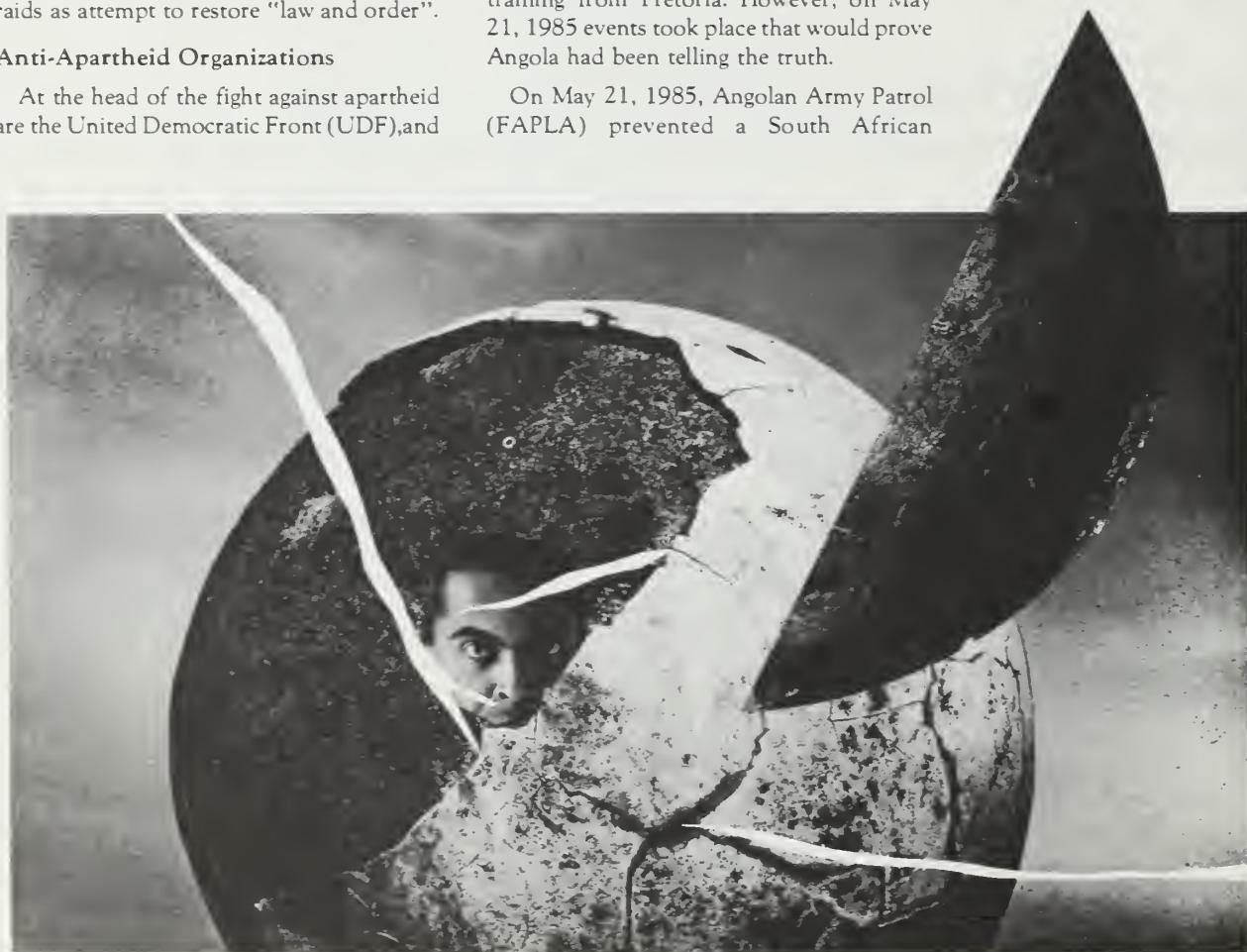
Angola, which will soon celebrate its eleventh year of independence, has finally received some credibility from the western media. The western media, for the most part, had a skeptical view of Angola's reports that there were military campaigns to destabilize Angola by the South African apartheid regime. Angola claimed that the attacks were carried out directly by South African defense forces and indirectly by Unita, a rebel group receiving financing and training from Pretoria. However, on May 21, 1985 events took place that would prove Angola had been telling the truth.

On May 21, 1985, Angolan Army Patrol (FAPLA) prevented a South African

commando unit from sabotaging a Gulf Oil complex in Cabinda. Captain Wynand Petrus du Toit, captured leader of the South African commando squad, confessed that the aim of the operation had been to destroy oil storage tanks, thus causing considerable economic setbacks to the Angolan government.

One Point of View

When asked what direction South Africa is going to take, Daniel Nyangani, an African Studies teacher at Northeastern replied, "The direction is going to be a violent one unless the government changes its policies". Nyangani also added, "The conflict will result in African majority rule."



Anzania (South Africa) is quickly moving from a state of civil disorder to one of civil war, a fact borne out daily by the world's news media. The present situation, although tragic to all peace-loving people, is perhaps long overdue. One must ask how long can any person resign him/herself to being denied voting status, relegated to a job where whites with the same position make upwards of three times your salary, being told that you can only live in certain areas and must show a pass to move around, all in a country where your people represent 70% of the population?

Presently, and particularly on this campus, there are those that believe that what is going on in South Africa is just that, "going on in South Africa". Some may say that they are just concerned with teaching, others on being a good student, and still others with obtaining a diploma. South Africa doesn't affect their lives, so they say. If that were only true.

Both the American government and American corporations are very much involved in South Africa and that involves you. In spite of the Reagan administration's appearance of applying pressure to South Africa, business is going on as usual. Additionally, some congressional representatives are proposing legislation to even support South Africa's proxies throughout the entire southern Africa region. The U.S. Congress is looking at legislation to provide "humanitarian" and "military" aid to forces fighting to overthrow the governments of Mozambique and Angola. Some of the individuals supporting this endeavor are Representatives Pepper and McCollums and Senators Wallop and Symms. If these resolutions are passed,

which could happen because some "eyes" would be diverted from South Africa proper, South Africa would still benefit because they or the U.S. are the principal sponsors and supporters of just about any military force in the region that is fighting against governments, that, among other things, are anti-apartheid.

Northeastern University students, in general, and African Americans, in particular, should voice their concern and become involved with anti-apartheid activities. It is a well-known fact that the military budget consumes a very large percentage of our tax dollars. Money spent in this areas decreases the amount going to "social" programs. Is it possible that money going to the military could be going for student aid? This is a great possibility.

Some may say that the U.S. has no military presence in South Africa, and that America is virtually "neutral" in the matter. However, South Africa is rich in minerals, such as chromium, that are widely used by the military. The U.S. is known for becoming overtly or covertly involved with any situation that would affect either its military prowess or monetary flow.

African-Americans should become involved not only for the above reasons, but because of at least two additional reasons: the "emotional bond" and political/economic empowerment. There is an emotional bond (or should be) between those of African descent wherever they live in the world. When blacks are oppressed in Africa, England, Israel, or the U.S., blacks tend to feel it everywhere. It is like the feeling expressed by many when Muhammad Ali was defeating all opponents, when the Rev. Jesse Jackson was campaigning throughout the country and

especially during his speech at the Democratic National Convention, or seeing "stable" governments on TV being led or controlled by blacks. The bond is still felt. There is no escaping it.

Politically and economically, African-Americans would benefit if South Africa were controlled by the majority of the people; that is, if one man-one vote were practiced. When Africans progress and develop, African-Americans are in a better position to progress and develop. No matter what your feelings are on the subject, one of the main reasons Jewish-Americans wield considerable power is because Israel speaks out for them and vice versa. Other ethnic groups have the same type of connection with their "mother country". African-Americans, through organizations such as TransAfrica, are developing this relationship with the entire African continent and the Caribbean. Benefits derive from business ties and eventual development loans.

Finally, all of us can be involved because it is "safe". Americans from every walk of life are speaking out and many are becoming involved. Even those being arrested in Washington, D.C. on a daily basis are being released on their recognition and all charges are dropped. The moral consciousness is coming alive in many people and it is becoming "the thing to do". So get involved—it's safe. Hopefully, when we are successful in this endeavor it will make it a little easier for people to deal with the "subtle" apartheid taking place right here in America.



South African Crisis: The Struggle For Black Majority Rule

Daniel O. Nyangani
Dept. of African-American Studies

The struggle by blacks against white domination in South Africa dates back to 1952, when the Dutch settlers landed in Cape Town with the purpose of making their home in this new land. They fought against the indigenous population and met with great resistance from well-organized Nguni nationalists. The last military conflict with the African traditional leaders was in 1906, when the Zulu, under King Bambata, rose against the South African government. Before he was murdered or executed, King Bambata exhorted his captors in the following term: "Whatever is taken by force must be regained by force!" He was referring to the Zululand that was taken by foreign invaders.

Thus after defeat of Bambata, the African nationalists have adopted two important strategies for regaining their lost independence. One of these strategies was peaceful means, which characterized the period from 1920 to March 1960. During this period the African National Congress—the oldest nationalist movement, founded in 1912, still believed in the importance of non-violent tactics as a means of achieving majority rule in South Africa. This policy was also adopted by the All-African People's Conference which met in Accra, Ghana in December of 1958.

The other strategy which was adopted by South African Nationalists (ANC) and Pan Africanists Congress (PAC) was armed struggle. This strategy was pursued when all avenues for peaceful transition to majority rule had been frustrated by the South African government, which rejected the notion of majority rule, and resorted to ruthless suppression of the nationalists who opposed the system of apartheid (racial separation).

In March, 1960 the Pan Africanist Congress (PAC), headed by Robert Sobukwe, organized an anti-pass law campaign. The Africans responded to this call against the pass law with an enthusiasm reminiscent of the civil rights march on Washington in 1963, in terms of the number of people who participated. The response of the South African government to the campaign was brutal and bloody. In

Sharpeville, Transvaal, at least seventy unarmed citizens demonstrating against apartheid were massacred by the South African armed police. This action by the government did not deter the Africans from opposing unjust laws. In response to the Sharpeville Massacre, many Africans resorted to work stoppage or a stay-at-home tactic. This tactic was most effective in Cape Town, where Africans refused to work for nearly three weeks. The results were impressive; work services, building and engineering projects, delivery of food, coal and newspapers came to a standstill and goods piled up at the docks.

Enraged by the police violence and outlawed by the racist regime, PAC and ANC went underground and pledged to resort to violence as a last resort for achieving democratic rule in South Africa.

The Sharpeville Massacre therefore presaged the advent of armed struggle and the rejection of non-violent means as a viable alternative for black rule in South Africa. As a result of this, the ANC organized the Spear of the Nation (Umkonto We Sizwe) headed by Nelson Mandela. The specific goal of this organization was to employ guerrilla tactics and to disrupt the government activities through the destruction of government building and communications. The guerrilla activities have not been successful in South Africa basically because the government there has a well-organized and efficient police force, and because South African frontiers and borders were buttressed by the former Portuguese colony of Mozambique and Southern Rhodesia.

However, the independence of Angola and Mozambique in 1975 and Zimbabwe in 1980 exposed South Africa to possible guerrilla attack from the north. With the independence of these states, the South African government has become apprehensive, and likewise, the indigenous Africans have been encouraged and inspired by the independence struggle won by their brothers in the north.

In 1976, Soweto students boycotted classes against what they regarded as inferior education provided for children by the

government. The clashes between young people by South Africa resulted in the murder of over 1000 students in Soweto. The students were determined not only to end this type of education, but to bring about political and social change in South Africa as well. Nevertheless, the immediate cause of the upheaval in Soweto was the insistence by the South African government that the Afrikaan language (the local language spoken by people of Dutch origin) be used in African schools. This language is not useful beyond the confines of South African borders. Thus on June 16, 1976, 10,000 students resolved to protest against the use of Afrikaans as a second language. Ten days later, the South African police had killed 175 Africans, with 1,140 injured and over 1,300 people arrested. By the end of the year, at least 1,000 students had been murdered by the police. The introduction of the Afrikaan language was viewed by black youth as a racist measure to devalue and retard black education, and to isolate black Africans from the English-speaking world. This process of devaluing black education was begun in 1955 when the late South African Prime Minister Verwoed instituted Bantu education designed to make black students backward and keep them from competing with whites. Since then, black students have vehemently opposed that educational system.

The significance of the year 1976 was that South Africa found itself isolated from the rest of the world. The United Nations General Assembly passed resolutions supporting armed struggle against South Africa—especially South Africa's administration in Namibia. The UN also decided to invite the South West African People's Organization (SWAPO) to attend the future meetings of the UN as an observer. The Soweto events destroyed the credibility of the apartheid system as a whole. Of equal importance was the fact that these events occurred at a time when there was an upsurge of black consciousness reinforced by the independence of Mozambique and Angola in 1975 respectively. Of equal importance was the success of guerrillas activity in Zimbabwe,

which resulted in the latter's independence in 1980. Still another important factor was that these young blacks were no longer submissive like the older generation and were willing to die in order to gain their political rights and free themselves from racial injustice.

The present crisis in South Africa is not likely to abate unless fundamental changes take place in the Republic. Responding to a reporter's question, the president of Soweto students stated, "If we stop now without achieving what we set out to do, how will we explain the death of our colleagues?" The present crisis in South Africa will continue until victory is won.

In order to protect itself against the onslaught of black nationalism, South Africa

is desperately trying to cut off support for the freedom fighters in the country. It has embarked on a mission of destabilization of the Front Line States of Angola, Mozambique, Botswana and Zimbabwe. It has invaded Mozambique, Angola and Botswana in an attempt to disrupt the activities of ANC, attempting to induce economic and political chaos in those independent countries to minimize any support they might provide for armed struggle in South Africa.

At present, South Africa is supporting reactionary movements in Mozambique and Angola. The Reagan administration policy of constructive engagement toward the Republic has enabled South Africa to invade and occupy the southern part of Angola without consideration of that country's

territorial integrity. The United Nations as well as the Organization of African Unity have condemned this action, and pledged to support these states against South Africa's aggression. At the present time, the struggle continues in South Africa—the prediction is that within ten years, South Africa will be under black majority rule. The struggle is going to be bitter and bloody. It will require the dedication of South African patriots and international support to bring about radical change in South Africa.

Gi Gi D. Willis

EDUCATION MUST CONTINUE

"We realize that injustice anywhere is a threat to justice everywhere. Therefore, we are as concerned about the problems of Africa as we are about the United States". (MLK)

Hope still exists for the black South Africans. School boycotts have ended, but many are saddened because their struggle for justice remains. The boycott has been a central factor for 17 months of racial unrest, and more than a thousand blacks have been killed. Affirmative action must be put into action; they must progress instead of regress.

Although black students in South Africa have ended the boycott, the outraged government continues to kill. In Pretoria police fatally shot a 15-year-old youth and a

35-year-old man for not returning to school. Where do these sinful actions end? Brotherhood is the only answer; one must learn to unite instead of fight.

Boycotts for equal education began in 1984 as part of the protest against apartheid. In late December boycotts evolved and education officials negotiated with the National Parent's Crisis Committee. Demands were put into action specifying: withdrawal of soldiers from townships, an end to the state of emergency, release of the detained leaders and settlement of educational grievances. Unfortunately, these demands could not be fulfilled. Educational officials said that they could not grant these demands, but would provide the student council with money.

Money cannot buy freedom, but it can cause pain. "We know from painful experience that freedom is not voluntarily given by the oppressor. It must be demanded by the oppressed". (MLK)

The young South Africans must continue to grow and education is the key to success. "The function of education is to teach one to think intensively and to think critically". (MLK) Black South Africans must strive for EXCELLENCE because there is still hope, love and freedom ahead.

"Free at last, free at last, thank God Almighty, we're free at last!" Are these words once spoken so forcefully by the late Dr. Martin Luther King still without reality? Does our freedom really exist? For 21 long years a black man, Nelson Mandela, once a lawyer and leading force in the outlawed African National Congress, has been cast out of society and placed behind bars for his belief in liberty and justice for all.

South Africa, a country organized around slavery, has condemned all rights of humans of color. The nation continues to exist in a realm where suffering is a intrinsic part of the daily lives of millions of blacks and other ethnic groups. Nobel Peace Prize winner Bishop Desmond Tutu has fought for freedom, Winnie Mandela has gone to jail in pursuit of freedom. Is there no end to this treachery?

Recently, Bishop Tutu toured the United States and raised nearly one million dollars to aid political prisoners and refugees. Tutu accused the South African media of distorting his remarks during his tour, suggesting that he advocates violent

revolution rather than peaceful protest. This demonstrates that the South African government and its media represent injustice to its citizens, and shows the violation of freedom of speech for all men.

We must all recognize the captivity and suspense for blacks. Our desires of freedom must be fulfilled, equality must be achieved, not through bloodshed, but through peace

and brotherhood. We must not defeat the purpose of life, which is to create a world of equality for all men. Martin Luther King had a dream that "...one day this nation will rise up and live out the true meaning of its creed and that it is self-evident that all men are created equal". This is a dream that black South Africans dream of, so let freedom ring, let it ring, let it ring!



Gary Gordon

IS KNOWLEDGE POWER?

Dear Reader,

There is a common conjecture prevalent in the black community, even though it may not strike your fancy, that knowledge is Power. Well, it is false! This may come as a shock to you, but the truth of the matter is that when knowledge is expressed and properly directed, it simply gives the individual that sense which is often called power. For it is the basic instinct of man, in general terms, to govern and control as opposed to applying his knowledge to make man, his brother, more sane (peace of mind) and normal. This is not a frivolous point. Just imagine what would happen if "Power" increases directly proportional to knowledge. A walking encyclopedia, with a low tolerance level, would be worse than the neutron bomb!

My intention is not to undermine the

intelligence of those who use the expression. Come to think of it, man only gains true knowledge when he has a good sense of purpose. To him the unexamined life is not worth living. He will not rest until he has a sacred understanding of that which humbles (not humiliates), intrigues and troubles the mind. Meaning to say, to have this in depth response to the challenges of life, however harsh they may be, does not exempt any individual from learning, experiencing and evolving the consciousness. An enlightened mind is not concerned with peripheries. To the enlightened mind, power is simply an organizational commodity where, in turn, the organization is always recruiting persons who are veritably competent. The enlightened mind knows that he left to his own discretion. And for him to utter the expression, "Knowledge is Power!", will

constitute what is known as a violent contradiction to his nature. And he knows it very well. To him, NIA (Purpose) is more important. And life never usually denies him the expression of his decided purpose. For if life did, then he had a lesson to learn from life. And if he took his lesson appreciatively, then I can almost guarantee by virtue of his nature, he will embrace LIFE more full fully.

Based on my observations, the dilemma of blacks in the diasporas and the continent can be resolved only if we are organized with the express intent of making our purpose very clear through the principle of UJIMA. For surely if we are at the mercy of GOD and we are determined to express the SUMMUM BONUM, what manner of evil can eclipse our effort? Think about it!

No one should question the existence of the black woman. The hardships of the black woman have not changed, only the settings have changed. The black woman has been able to adapt to her limited surroundings.

The black woman has changed from her traditional role of the never tiring, always there, solid rock of the household, to a challenger, forging onward. She is still the mother that she was 100 years ago. She does whatever she has to do to ensure the health, wealth and maintenance of her family. She doesn't wait for someone to offer her a chance to get out of the house anymore.

Today's black woman is searching for a place to call her own. She is fighting for her place in society and will keep fighting until she gets where she wants to be, and will no longer be ignored. The pains of denial and betrayal have built up her armor of hope and shield of faith. She cannot depend upon her mate because of the diversities they both share. She must deal with her own situations and ration them out by importance of issue. She has been forced to change by the clashing forces of opposition. She is smart to use her armor and shield to fight the battle with.

The barrier that she has put between herself and the opposition doesn't keep the warmth and compassion that she feels for others smothered or hidden. The black woman is making her own way, weathering the storms of dissension whether they be financial, children, marital, or problems at work; she will make the right decisions in her own time. She will never give up; it is not her nature. She has too much to offer.

Long ago she was not trying to be heard or understood. Now with even one ear to hear her battle cry, she has the motivation to speak out. She has the courage to move against and

away from the bounding acts of hatred, prejudice and sexism. She was silenced and had no rights as a human with an opinion or a right to vote with an experienced political mind. She isn't afraid anymore.

A woman in politics was never heard of, nevertheless a black woman in politics. People thought she could not read, write or speak effectively. The only thing people thought black women were good for were housekeepers, and if they were good at that, perhaps promotion to part-time nannies was in order. That system of thought and practice have deteriorated. The black woman is no longer restricted to that type of work. Black women are authors, soap-opera stars, opera stars, writers, talk-show hosts and everything else under the sun.

For example, Alice Walker had no idea that when she wrote *The Color Purple* it would become a movie, nor that it would become one of 1985's best movies. *The Color Purple* depicted the average life of the black woman over 30 years ago, although there were many other things in that era that focused on the life of the black woman.

Diahnn Caroll was the first black to ever get a starring role in a night time soap-opera, which of course is *Dynasty*. She is also the first black to star in her own television show, *Julia*, which aired in the 1960's. Dominique Deveraux, the character she portrays, is a wealthy black woman with depth and real feelings. Ms. Caroll has brought a very controversial and tabooed subject to the screen—"Black Love".

Boston's own Tanya Hart of "Coming Together" is an example of a talk-show host who gets her point across, not only to all blacks in Boston but throughout the east coast. She touches base on black fashion, black entrepreneurs and especially, black

history. With dedicated authors, actresses and journalists such as these, we won't go wrong.

In and after times of slavery she was not allowed to express herself. As a slave, no mercy was shown to her. She served two masters; one her slave master, the other her husband. She was beaten down by the blistering hot sun while she worked in the fields. She was also continuously beaten down and taken advantage of by her slave owner. She was made to feel worthless. All these things forced a change that all would soon see.

She was bright, a quick learner snatching at any knowledge she could grab. The black woman knew that procreation was not her only function in life. She knew that the right to enjoy her own life and the right to pursue her own goals were given to her by her father and mother. She knew that with time, patience and endurance, she would overcome the beatings she had taken humbly for so many years. She became her own master.

The total essence of the black woman is mysterious. Strength and beauty are her components. There are many faces to the black woman. She is the loving daughter, the passionate lover, the caring and hard-working mother, the devoted wife, the fountain of faith and the family tie. No one can measure her losses, but everyone feels the tremor of her gains. The black woman is no longer master—she is the master. Every day a black woman brings another black woman into the world, and as black women, we welcome you, sister. Out of the cold darkness comes a lioness—the black woman.

MAY THE FORCE BE WITH YOU!

MICHAEL T GOTCH

3 brothers named George
3 cousins
1 girl with the same name twice
And 1 cult..
Put them all together and you have Full Force and Lisa Lisa & The Cult Jam.

Though they are fairly new to the music industry, they've been performing since the age of seven at clubs like the legendary Apollo Theatre in New York and with many of the leading stars of today. Full Force is carrying on the tradition of black family entertainers, making it a family-run operation. The members include Paul Anthony, Be Fine, Shy Shy, Bow-legged Lou, Curt and Gery. The parents are an integral part of the group, too. They may not be seen on stage, but are nonetheless an important behind the scenes element, active in the management of their son's and nephew's group, making sure that Full Force is a viable act for many years to come.

When the time came to take their music to the airwaves of America, they got that famous line "Don't call us; we'll call you" by many record producers. Finally, having given up on the industry so to speak, they took it upon themselves to become producers, be their own managers and bosses and direct their own destinies. Why not reach for your own dreams in this land of opportunity?

Since that time, Full Force has been full of steam burning up the charts with "Girl If You Take Me Home" and "Alice" and a cameo appearance in the film *Krush Groove*, playing the part of two henchmen working for a loan shark. With so much talent and success in their favor they were just beginning to roll. About a year ago, when they wrote "I Wonder if I shoud take you home", two problems arose. First, the song was created with a female lead singer in mind. Secondly, there was no female singer in the group, and thus began the search to find the right girl for the song. They needed someone who had looks, could sing well and was able to travel all over the country with the group.

Finally, after many auditions and unsuccessful searches, a female singer was found. One of the former road assistants for Full Force introduced the group to a girl from

Manhattan. The search was over, but could she sing? We now know the answer to that one. Was she attractive? Let's say that even Stevie Wonder could see that. Having just finished high school that past spring, she was indeed able to travel.

So everything was finally in order. "What is her name?", they wondered. Mike replied "Lisa", they said "Lisa!!!", and the rest is history. Lisa Lisa & Cult Jam was born, and the 19 year old fresh out of high school was ready to cut her first record. The stuff dreams are made of, huh?

They entered the studio in the winter of 1985, and by the spring it was time to hit the airwaves with "I wonder if I should take you home", a hit that soared to number 1 on the Billboard Top 40 in 1985. When I first heard the song in New York on one of the top stations, I said to myself "This song is bad!". It has it all — a good beat, good lyrics, and the momentum to reach the top of the charts, and that it did by the early summer. Lisa Lisa & Cult jam had finally arrived.

At that time I had never heard of the group before, but that didn't stop me. There was something about a girl with two identical names that fascinated me. When I heard about Lisa Lisa I wanted to know more about her and Full Force. I recalled Full Force from one of **many** "Roxanne" songs that made reference to them as producers of *UTFO*.

By mid-summer, I knew exactly who both groups were, as did millions of other radio listeners throughout America. So with the success of "I wonder if I shoud take you home", Full Force returned to the studios and produced "Girl, if you take me home", and that, too, zoomed to the top of the charts. Now, with two hits at the same time, it was only a matter of time before hit number 3 came out, and that, of course, was "Alice". The group had created three songs that had become radio and club hits in less than a year. When the remix version of "Alice" came out, I loved it even more than the original. By mid-autumn, the Cult Jam had released "Can you feel the beat within my heart", a song that even now is as hot as the Arizona desert in July.

With so much good fortune in their favor, when the opportunity to do something good in return came their way, the group jumped at the chance. This was to be a part of the Dream Chorus in honor of the late Dr. Martin Luther King, Jr., put together by Dexter King, the son of the slain civil rights leader.

With the help of many leading performers in the entertainment industry, Lisa Lisa & Cult Jam participated in a 1986 musical event similar to "We Are The World". Appearing in the video were 1985 Grammy nominee Whitney Houston, The New Edition, Run D.M.C, Menudo, Grandmaster Melly Mel, Robert "Kool" Bell of Kool & the Gang, Stephanie Mills, Whodini, Kurtis Blow, The Fat Boys, Teena Marie, Stacey Lattisaw and many others.

Now that Full Force and Lisa Lisa & Cult Jam have their feet wet after one year of success with two great albums, 3 videos, a part in the "Dream Chorus" and the film *Krush Groove*, they can look forward to even greater success in the year ahead. The group began its 1986 tour on January 20 in New Haven, Connecticut and will spend the following month traveling the east and midwest, playing in major (and not so major) cities. By then, perhaps they will take a much needed vacation, then return to the studio to create new music to hit the airwaves in late spring or early summer.

I would personally like to thank the members who came to WRBB and gave us the interview. My sincere appreciation goes out to Spanador and Mike of the Cult Jam, and, of course, Lisa Lisa, Bow-legged Lou and Paul Anthony of Full Force for taking time out from their busy schedules. This has meant a great deal to me and the staff of the Onyx. Good luck to all the members of Full Force and the Cult Jam in all of your future endeavors. I would also like to thank Ted Chase and Ernie Johnson of WRBB for the interview itself, and Caliga arranging the interview. Jerry Blair of CBS Records' college rep division was also instrumental in helping make this article as accurate as possible.



Spanador, Lisa Lisa and Mike pose for the camera
during a recent interview at WRBB-FM 104.9...

MICHAEL T. GOTCH

High On Love



MICHAEL T. GOTCH

SAY BROTHER

BLACK

What is Black?

What is not Black?

Is that which is not Black White?

Felicia G. Smith

SAY Brother do you have the time?

SAY Brother could you spare a dime?

SAY Brother would you lend a hand?

SAY Brother give what you can in this barren land!

SAY Brother what's mine is theirs

SAY Brother the weight is felt

SAY Brother help me climb the world's stair

SAY Brother I need your help

SAY BROTHER ARE YOU THERE?

Felicia G. Smith



ROMARE BEARDEN. *Mysteries*, from the *Projections* series. 1964.
Photomontage, 6 × 8'. Courtesy Cordier & Ekstrom, Inc., New York.

FORTY FIVE

When walking down the hall a white boy took out his .45
and from it came a bullet that screamed

NIGGER!

It tore my taut black skin wide open
and exposed my heart and feelings to everyone.

Fern Smalls Hamer



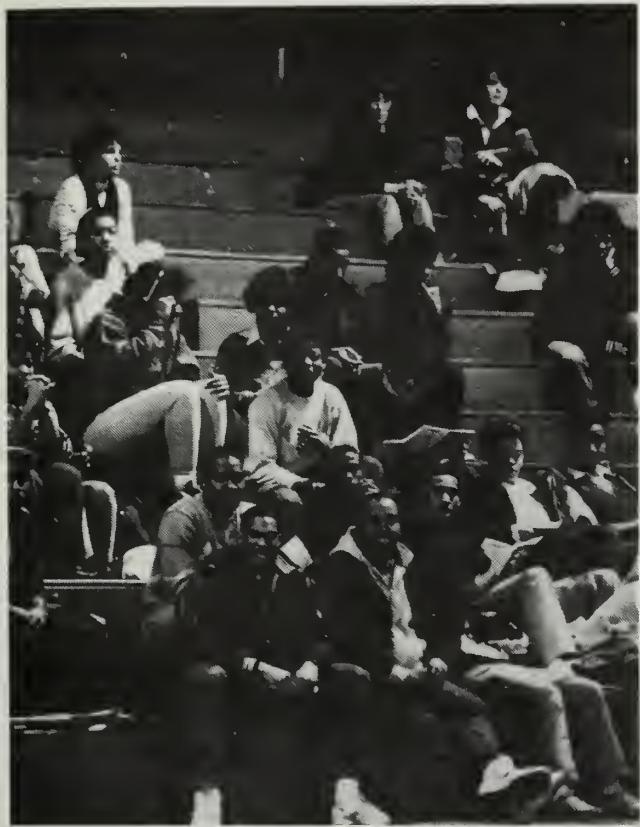
Forward Pam Green receives a pass from Andrea Corbert during the second half action.



Leslie Davis has the right attitude—"just keep looking up!"



Carla Singleton outmuscles her crosstown counterpart.



Sports

The fans enjoy a break in the action during the dogfight between N.U and B.U.



Joanna Healy, No. 20, tries to get the attention of Leslie Davis, No. 10, during a break in the game.

ALUMNUS OF THE MONTH: Sheri D. Wright

Cheryl Butterfield

One of the most respected financial consultants in the Washington, D.C. area is 1978 alumnus Ms. Sheri Wright. As a consultant, Ms. Wright is highly-acclaimed for her expert advice in the investment world and is often sought out as an innovator in this field. She attributes a great deal of success to her previous job experiences through Northeastern's Cooperative Education Program.

Sheri, a native of Sayreville, N.J., transferred from an unfulfilling pre-med

program at Rutgers University in 1975 to pursue a degree at the College of Business that same year. Upon entering, she was faced with a great deal of problems, but after learning how to deal with the internal bureaucracy her educational pursuits became much easier and more rewarding. Her experience at Northeastern gave her the courage to handle the world outside of the University and Boston, with much success.

As a parting word of inspiration, Ms. Wright suggests that the aspiring business

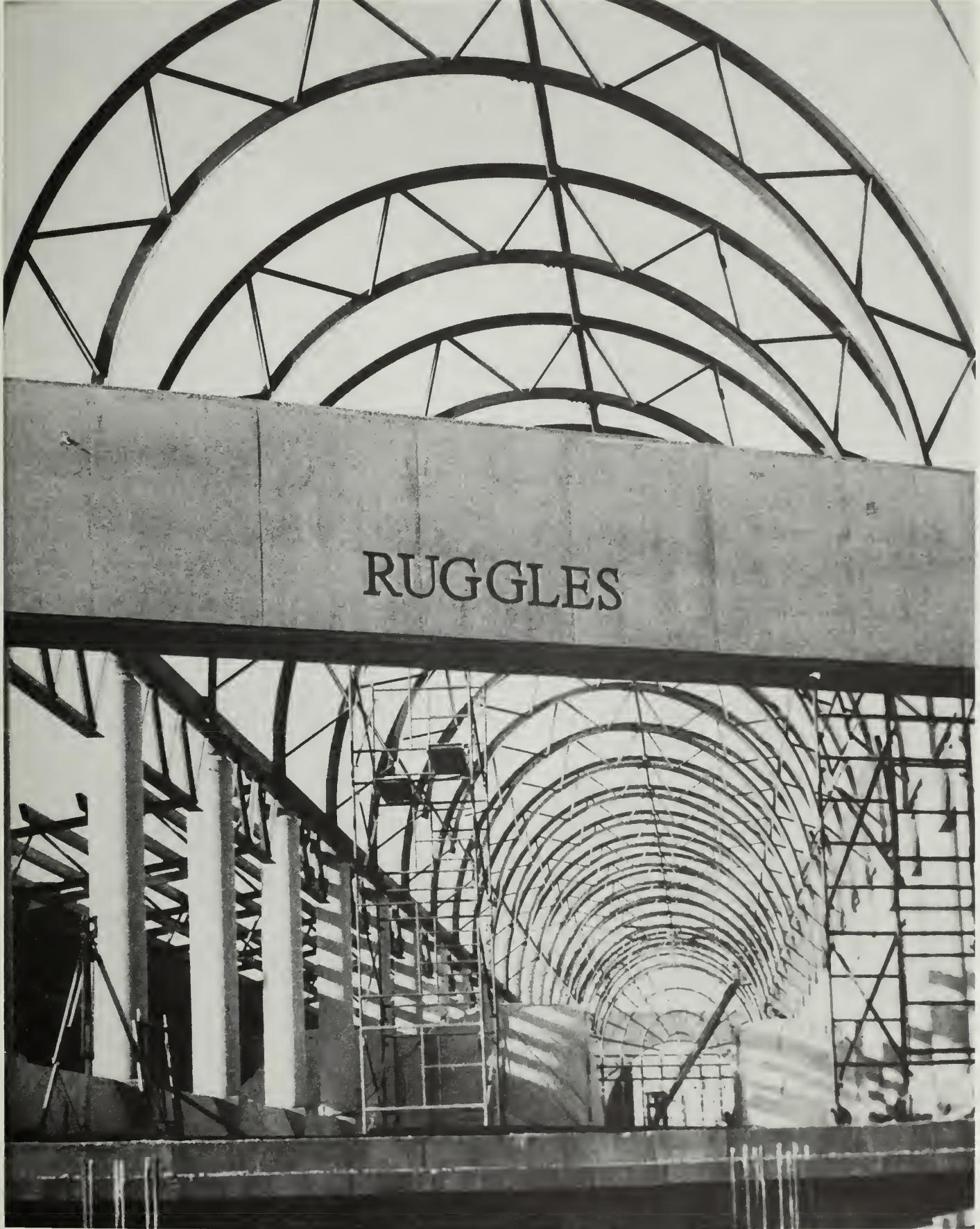
student hoping for an adventurous career in the world of high finance apply themselves most diligently in the courses relating to human resources and industrial finance. She is an excellent example of one person who had a dream and was willing to pay the price to achieve it.



WRBB TOP TEN

Week of March 2, 1986

1. **Your Smile** ZENA
2. **Love Itch** ROCHELLE
3. **Unselfish Lover** FULL FORCE
4. **I'm Not Going To Let You Go** COL. ABRAMS
5. **Sugar Free** JUICY
6. **A Little Bit Of Love** NEW EDITION
7. **What's Your Name** ZENA
8. **Saturday Love** CHIRELLE/ALEXANDER O'NEILL
9. **Insatiable Woman** ISLEY-JASPER-ISLEY
10. **All In All** JOYCE SIMMS



RUGGLES

You people count!



How do you make the system work for you? If you're Black, it's much easier than you think.

There are more than 25,000,000 Black people in this country. That's a lot of people. And a lot of people can get a lot done. Especially when they work together.

Look at it this way. If we all voted, spent our money and expressed our opinions in one voice, we could begin to make the changes we need to make. One, by one, by one.

For instance, did you know that last year alone, Blacks earned over 126 billion dollars? Some of that money was yours. You should decide which companies deserve it. The ones doing the most for Black people.

Did you also know that you can affect the media? That's right. Their profits depend on how many people pay attention to them. *You* should decide which radio station, newspapers and magazines give an honest picture of you and your needs.

It boils down to this: we *do* have the power to change things around. The tools are there. All we have to do is learn to use them.

And that's what BOCA is all about. BOCA, The Black Owned Communications Alliance, is an organization of Blacks working for Blacks. We're about the business of communication. Communicating to you the power you have and letting you know how you can use it.

It's really very simple. Once you know that "you people" count.

BOCA The Black Owned Communications Alliance
P.O. Box 2757 Grand Central Station, New York, New York 10017
